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## THE GIFT OF TONGUES AND RELATED PHENOMENA AT THE PRESENT DAY

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Frequent and increasing cases of tongue-speaking in this country during the past two years have doubtless been brought to the attention of the readers of this journal through newspaper reports and otherwise. This speaking in tongues is but one of a series of such phenomena as "tongues of fire," "rushing of a mighty wind," "interpretation of tongues," jerking, writhing, and falling to the ground, which are occurring in connection with a world-wide religious revival. How did the movement start, and what is the psychology of its peculiar phenomena?

In the year 1901 there was a great revival in Australia under the direction of Dr. Torrey, which received its greatest impetus through circles of prayer and prayer meetings. When the report of the great influence which the chain of prayers exerted in the Australian revival was brought to the Keswick convention in July, 1902, it was received with great enthusiasm, and prayer circles were immediately formed. The same thing occurred in India in June, and by the end of 1902 prayer circles were in operation in Australia, America, India, England, and Wales.<sup>1</sup>

Next came the Welsh revival in 1904. From there the religious awakening spread to the Khassia Hills, the Welsh corner of the Indian mission field, where the religious experiences of the natives were brought into closer conformity to those of the pristine church than had been the case in Australia or Wales.<sup>2</sup> A little later it broke out at Mukti, Kedgaon, where Pandita Ramabai, a high-caste widow, is in charge of an extensive work among women and girls. When Pandita Ramabai heard the news of the Welsh revival, she organized a special prayer circle of seventy girls. This was increased to five

<sup>1</sup> Henri Bois, *Le Reveil au Pays de Galles* (Paris, 1905), pp. 1-27.

<sup>2</sup> Helen S. Dyer, *Revival in India* (London, 1907), pp. 31-40.

hundred and fifty by June, 1905, and was meeting twice daily. Again stimulated to greater activity by the news of the revival at the Khassia Hills, she persuaded thirty young girls to give up their secular studies and go out into the villages to preach the gospel. These girls were meeting twice daily to pray for the "endowment of power," when the "gift" came upon them. At half-past three in the morning, June 29, 1905, in a prayer meeting, a tongue of fire was seen on one of the senior girls. Another girl, supposing it to be real fire, ran for a pail of water and was about to pour it upon her, when she discovered that her companion was not on fire.<sup>3</sup> From that time great emphasis was placed upon the necessity of receiving the baptism, not only of the Holy Ghost, but also of "fire." Both missionaries and natives experienced a burning within, which, they said, was the fire of the Holy Spirit. Under date of November 17, 1905, an American missionary at Mukti writes, "This morning a little girl gave me the verse Luke 12:49 ('I am come to send fire on the earth; and what will I, if it be already kindled'), which was greatly blessed to me. A flood of fire poured on my head, and this afternoon it burned inside. I am having it now. . . . The burning inside is rather hard to bear. It has taken my physical strength away, but I am thankful for that."

The baptism of fire having been experienced, desire for the "gift of tongues" described in the New Testament was but natural. During 1907 speaking in tongues has actually occurred, and is doubtless still occurring, at Mukti. Mr. Ellis, a special correspondent of the *Chicago Daily News*, visited the mission under the superintendence of Pandita Ramabai. While he was being shown the different departments of the work carried on there, strange sounds came to his ears, "now of one person shouting in a high voice, then of the mingled utterances of a crowd, and later of song." At his request, he was introduced to the scene. About thirty girls were having a prayer meeting in a large, bare room with a cement floor. Confusion reigned. All were praying aloud, some at the top of their lungs. A number of the girls were sitting on their feet, with shoulders and bodies twitching and jerking; the faces of others bespoke extreme agony. Mr.

<sup>3</sup> *Ibid.*, pp. 41-47; Minnie F. Abrams, *The Baptism of the Holy Ghost and Fire* (Kedgaon, 1906); *The Missionary Review of the World*, August, 1906 (New York), pp. 619, 620, article, "The Baptism of the Holy Spirit at Mukti," by Minnie Abrams.

Ellis thought he detected one girl speaking English, and upon inquiry was told that several girls had been speaking in tongues. "I have heard girls who know no English at all," said Pandita Ramabai, "utter beautiful prayers in your tongue. I have heard others pray in Greek and Hebrew and Sanskrit, and others again in languages that none of us understood."<sup>4</sup>

Through the incessant work of the Mukti praying band, the revival spread rapidly throughout the west and south of India. Visions, special revelations, falling into trances, exorcism, and falling to the ground became common occurrences. In the north, too, the churches had long been working for a revival. The news of the great things happening in various parts of the world, and especially in India itself, stimulated them to greater activity. The revival came and missionaries of ability and piety were set aside to make room for leadership by illiterates and children who had extreme religious experiences.<sup>5</sup>

Korea also has been visited by a similar revival. Shamanism, the popular religion of the country, includes a belief that a spirit may be localized in the human organism. A private letter from a Korean missionary gives the following description of the meetings:

The scenes that attend this visitation of God resemble those which are reported of the days of Jonathan Edwards, George Whitefield, and Finney. Only there is this difference—the fire breaks out not in response to the preaching of any man but as the result of a spontaneous impulse that runs through the entire congregation. . . . I have seen strong men literally bend and sway as they enumerated their sins, slowly going down like a man being overloaded until they fell with a crash to the floor. The outcries have been literally the shrieks of the doomed. Men would stand to their feet only to go down like a log, some into unconsciousness; or rush about the church falling before those they had hated and sinned against and begging for forgiveness and mercy. . . . Some were in such terrible agony, they beat the floor until their hands broke and stained the mats with their blood.

More remarkable, however, than the presence of such religious experiences in connection with revivals among peoples in a low stage of culture is the fact that these phenomena are occurring in America and Europe in their most extreme form. In the United States the phenomenon called the "gift of tongues," as I gathered in conversa-

<sup>4</sup> *Chicago Daily News*, January 14, 1908, article, "Have Gift of Tongues," by William T. Ellis.

<sup>5</sup> Frank W. Warne, *The Revival in the Indian Church* (New York, 1907), pp. 10 ff.

tion with individuals connected with the movement, probably made its first appearance in April, 1906, at a negro prayer meeting in Los Angeles, Cal., where its chief exponent now is the Apostolic Faith Mission, 312 Azusa Street. The path of the revival apparently has been from the west eastward, until now these phenomena occur in California, Utah, Colorado, Texas, Illinois, Indiana, Ohio, Pennsylvania, Maine, and doubtless other states. Accounts of the revival in India, as published in various American papers, have had great influence in propagating this movement.

In Europe these phenomena are taking place in Norway, Holland, Switzerland, Germany, and England.<sup>6</sup> Pastor Barratt has given a good description of what is occurring in Norway. He writes,

I am a minister of twenty years' standing in the Methodist Episcopal Church and would sooner die than give way to a humbug. I know that what the Pentecost God in His mercy gave me is the same kind of blessing as that received by the disciples at Pentecost in Jerusalem, and that the gift of tongues given to me is as pure as the gift spoken by Paul to the Corinthians. And I know that numbers are now rejoicing in this blessing all over Scandinavia. The tongues of fire have been seen over our heads by Christians and worldly people alike, the sound of a rushing mighty wind (no delusion) has been heard by numbers, visions and trances have also been enjoyed by many, but best of all is that the love of God burns like a holy flame in the hearts of thousands who are willing to go to the stake for Christ.<sup>7</sup>

In concluding the historical sketch of this revival movement, I shall take the liberty of presenting some typical facts gathered from meetings which I have attended in five different places in Chicago.

The meeting is opened by a short song service, toward the close of which the leader comes to the front. He has been praying for the meeting; for he must be positive that the Spirit has taken entire possession of him before he takes part. His evidence of the presence of the Spirit appears to be the violent jerking of his head. One Sunday morning, for example, a man from the congregation had begun to expound a chapter, when the leader, who was standing four or five feet behind him, apparently working up automatic action of his head and shoulders, suddenly stepped forward, seized him by the shoulder,

<sup>6</sup> *Zeitschrift für Religionspsychologie* (Halle a. S.), Band I, Heft IX, p. 392, and X, p. 439.

<sup>7</sup> *Free Gospel Mission Journal* (Millvale Station, Alleghany, Pa.), No. 10, Leaf 3, "The Outpouring of the Spirit in Norway," a letter from Pastor Barratt.

and in a mandatory tone gave him to understand that he himself would now take charge of the service.

Early in the meeting, an opportunity is given for requests for prayer. The following are some examples: "For a man who don't believe anyone. His wife says there is no hope for him;" "for a woman who has been sick for nine months;" "for a woman possessed with a devil;" "for wickedness in my family." By this time, automatic movements of the head usually appear in various parts of the house, the tendency being for others to imitate the leader or those who are most pronounced in their demonstrations. The congregation kneels for prayer, and several lead. Speaking in tongues is sometimes introduced into one or the other of these prayers. The people having risen from their knees, an opportunity is given for testimonies. A colored man rises and gives a rousing testimony, "I feel a burning inside in the inner man like a coal of fire. Glory to God!" At once there is a response from all over the house (about three hundred are present), some shouting, some manifesting violent jerks, some screaming, and some laughing aloud. A woman next follows with her testimony. "Six years ago," she says, "I was partly healed in Zion [Dowie's church], but now I am fully restored. During the past week, I picked out the cancer entirely and put it into a dish." She now is thoroughly under the influence of her emotions. She begins to speak in tongues. From this she passes into singing in tongues. Her countenance is lighted up with ecstatic joy and serenity as she passes from one key to another, improvising her own tunes. When she has finished, the leader immediately arises to interpret the message spoken in an unknown tongue: "The Lord is the strength of my life; of whom shall I be fearful? The Lord is my light and my salvation; whom shall I fear?" Emotion and suggestibility now reign in the meeting. Arms move frantically, heads jerk so violently that some of the women are unable to keep their hats on, and speaking in tongues is heard in nearly every testimony that follows. This speaking in tongues varies from a mere rapid repetition of a few syllables to a complex combination of euphonious sounds. For instance, a girl in the meeting so loses her inhibitions that she jerks all over. Suddenly she begins to speak in tongues, "Yah-yah-yeh-yeh-yeh-yeh-yah-yah." In contrast to this, another individual speaks somewhat

after the following manner, "Kah-tah-lan-see-ah, oh-nee-han-see-ah, oh-nee-see-nee-nah," etc. Of the two, the former is a novice, the latter an expert.

After fifteen or twenty testimonies, the leader preaches. His theme is, "Coworkers with God." He dwells for some time on the baptism in the Spirit. "The head, the understanding," he says, "cannot perceive the Holy Ghost. He must enter the heart, the fleshly valvular heart. The Holy Spirit came in through my legs, November 20, 1906." The sermon is followed by invitations. Those who are seeking the baptism of the Spirit are asked to gather in a back room for prayer, and those who desire conversion or healing are requested to kneel at the altar in the assembly-room. Then follows a scene of storm and stress in the main room. A woman at the altar throws herself upon the floor and writhes as though in the most excruciating pain. The elders pray over her a few moments. Soon she rises and goes away apparently at rest.

It is clear that in all this suggestion<sup>8</sup> plays an important part. A suggestion is any idea, whether the result of an external or an internal stimulus, which results in action or belief without the ordinary amount of deliberation or criticism. Suggestibility is greatly increased by the formation of a psychological crowd,<sup>9</sup> that is, a group of persons who through reciprocal suggestion and imitation one of another, act as if a group mind had supplanted the various individual minds. The individual is swallowed up by the group, which has a character of its own. It is because of this that acts contrary to the ordinary character of the individual are common in crowds and mobs. Revival meetings, political conventions, student masses, and mobs offer examples of such crowds. It was suggestion that determined the place of the first outbreak of the revival in India, namely the Khassia Hills. These hills are the Welsh corner of the Indian mission field,

<sup>8</sup> Boris Sidis, *The Psychology of Suggestion* (New York, 1898); Otto Stoll, *Suggestion und Hypnotismus in der Völkerpsychologie* (Leipzig, 1894); Walter Dill Scott, *The Psychology of Public Speaking* (Philadelphia, 1907); George A. Coe, "Automatic Factors in Religious Experiences" (an article in process of publication in *Hastings' Dictionary of Religion and Ethics*).

<sup>9</sup> Frederick Morgan Davenport, *Primitive Traits in Religious Revivals* (New York, 1905), pp. 25-31; Gustave Le Bon, *The Crowd* (London, 1897).

and the missionaries there were in intimate communication with the Welsh revival. And again, inasmuch as the religious experiences of the New Testament were continually suggested to the revival groups, suggestion gives the cue to the close similarity of the phenomena of the present revival to those of the primitive church.

But over and beyond the fact that the influence of suggestion is everywhere present in the revival, it is manifest that the individuals who have such extreme experiences must be suggestible in an extraordinary degree. Suggestibility varies with stages of culture, with the age and sex of the individual, with temperamental traits, and with incidents of habit or of nervous condition. Consider, for example, the savage. Anything which has been presented to him through eye or ear, through dream or hallucination, he accepts as real and true. To doubt the traditions of the tribe which have been handed down to him through generations and taught him by his elders, never occurs to him. What seems to him to be true he accepts as true without question. He has, in short, extreme nervous susceptibility with its inevitable accompaniment of extreme imitateness, suggestibility, and lack of inhibitory control.<sup>10</sup> The nervous and mental organism of people in a low stage of culture is in a plastic, unstable condition. They are controlled largely by their feelings, which often break through all restraint and assert complete mastery. It is not strange, therefore, that extreme instances of loss of control occur now and then among the less-developed peoples of the mission fields. The statement of one of the resident bishops of India to the effect that missionaries of ability and piety and experience have frequently been set aside to give way to some native who cannot read or write, or to a child, not infrequently a girl,<sup>11</sup> is but an example of this.

When, however, we turn to America and Europe, we would naturally expect less of this suggestibility and loss of rational control; but quite to the contrary, we have found that the phenomena have been at least equally extreme, though they have been less extensive than on the mission field. The people in America and Europe have been

<sup>10</sup> *Primitive Traits in Religious Revivals*, pp. 10-24; Daniel G. Brinton, *Religions of Primitive Peoples* (New York, 1897); James Bissett Pratt, *The Psychology of Religious Beliefs* (New York, 1907); George A. Coe, *op. cit.*; W. W. Skeat, *Malay Magic* (London, 1900).

<sup>11</sup> Frank W. Warne, *The Revival in the Indian Church* (New York, 1907), p. 24.



successful, in fact, in reproducing all the psychic phenomena of this class which are suggested in the New Testament. In the meetings that I witnessed, there has been a constant tendency to imitate the leader or some other person who had violent automatisms. John Sinclair, who claims to be the first person in Chicago to be "baptized in the Spirit," received the blessing during special services conducted by a person who had received the blessing. I learned from Mr. Sinclair that the principle of propagating the movement is that "there must be someone to transmit it."

The way in which feeling asserts itself at some of the meetings is illustrated by a scene I witnessed one Sunday afternoon. The stove in the rear of the assembly room suddenly came down with a crash. Mr. Sinclair forthwith stopped preaching and went to the rear to see what had happened. On his way back to the pulpit, he said, "We can expect 'most anything these days. I wouldn't be surprised if Jesus would come just as unexpectedly." The effect of his words was like magic. The entire congregation was thrown into the greatest excitement. Some threw up their hands, some screamed, some shook violently, some laughed aloud, and some spoke in tongues.

This diagnosis of the social aspects of the phenomena in question can be reinforced by an examination of the development of the experience in the individual. For this purpose, we may consider the pentecostal experience of Rev. A. E. Street.

Some twelve years ago [he writes,] I began to long for Pentecost as described in the Bible and all these years have been praying for that baptism. . . . About a year ago the burden of prayer became greater and greater, increasing until in February, night after night, I was waiting on the Lord until 5 o'clock in the morning. These were not hours of agonizing prayer, but rather a determined struggle to get quiet before him and to stop all my own thoughts and desires. . . . It required months to reach the lower parts of the valley of humiliation and be empty in thought. Finally I went to the mission at 328 W. Sixty-third St., Chicago, asking only one question, "Why do I not receive the baptism?" . . . The good friends prayed with me and said that nothing was wrong, I only needed to wait. . . . They were right, for the first time that I knelt at the altar on Sunday afternoon, March 17, the power began to seize me and I laughed all through the following communion service. In the evening, at about 11 P. M., I knelt with a few of the friends praying for me. (Elder Sinclair placed his hands on my head for a short time several times during the afternoon and evening.) After some little waiting I began to laugh or rather my body was used to laugh with increasing power

until I was flat on my back laughing at the top of my voice for over half an hour. On rising I found that I was drunk on the "New Wine," acting just like a drunken man in many ways and full of joy. On kneeling to meet the Lord again I was suddenly seized with irresistible power of beseeching with groanings. The power of this praying was too great for me to endure and suddenly my eyes opened to see Elder Sinclair, who was standing a few feet distant, fall as though he had been struck. I was relieved and in a few seconds was straight up in the air shouting "Glory" at the top of my voice. Again kneeling my eyes grew dark and I was rolled over onto the floor, lying there some time unconscious. Then coming to and kneeling I felt my jaws and mouth being worked by a strange force. In a few seconds some baby gibberish was uttered, then a few words in Chinese that I understood, and then several sentences in a strange tongue. This turned into singing and I did not speak again in tongues until Wednesday. . . . On Wednesday morning . . . I began to sing the heavenly music at the top of my voice and during the entire half-hour, even while I was in the water in the bath tub, that great volume of song was pouring out of my throat! . . .

On Thursday night I was awakened out of my sleep and began to pray for the gift of interpretation. After a few words the prayer was taken out of my control and the same mighty force that had prayed for me to come all the way uttered a few sentences asking for the gift. That seemed to be sufficient and all was quiet. Then for an hour I received a lesson in interpreting. A word was given in a strange tongue. This was followed by its English meaning and the two were repeated until it was plain that they meant the same. Then a short sentence was interpreted in the same way and finally a hymn. From that hour whenever anyone speaks in tongues the interpretation comes if I ask it."<sup>12</sup>

The striking psychic manifestations which we have in the remarkable religious experience of this man—and he is but one of many—have a direct relation to states of an essentially hypnotic kind. In the first place, there was a deliberate attempt on the part of Mr. Street to narrow his consciousness to the smallest possible point. He himself confesses that after months of effort he succeeded in emptying his thought. He had now developed such a degree of suggestibility that it needed but the proper stimulus to produce the religious experience he so much desired. This he received at the meeting he attended, Elder Sinclair actually placing his hands on his head. It was just then that automatic laughing began, and as this is a common occurrence in the mission, the reason is not hard to surmise. From automatic laughing he advanced step by step, until he found himself

<sup>12</sup> "Pentecostal Experience of Rev. A. E. Street," *Intercessory Missionary*, June, 1907 (Fort Wayne, Ind.).

uttering baby gibberish, which gradually passed over into a strange tongue and finally into singing in tongues. This is apparently typical. When glossolalia, or tongue-speaking, first appears, it is purely automatic and resembles "baby gibberish." There are motor automatisms of all the organs of speech, and at the same time nervous excitement causes labored breathing. As time passes, a selective process through autosuggestion and self-imitation begins, of which the individual may or may not be fully conscious, and thus the simple repetition of a few syllables develops into what appears to be a new language. We also gather from Mr. Street's description that autosuggestion and self-imitation were the main factors in the development of the gift of interpretation. What he and many others describe as the baptism in the Spirit has been the product of nervous instability, loss of inhibitory control, suggestion, and a sudden shifting of ideas from the subconscious<sup>13</sup> into the focus of attention.

But why do these people think that the sensory and motor automatisms which appear in connection with the revival are the product of the Holy Spirit working within them? Why do they attach religious importance to these things which in and of themselves have no religious content? To answer these questions it will be necessary to trace to its origin the belief in spirit possession.

It cannot have been long, before primitive man began to observe differences between the automatic and the voluntary, between those acts over which he had control and those that came of themselves, perhaps even against his desire. His belief in animism, in the sense that all nature is animated by a life similar to his own and that separable spirits exist and pass from one object to another, stimulated the further belief that automatic actions were caused by a spirit taking possession of the body and controlling the muscles. Moreover, since the visions and hallucinations were favored by the same nervous condition that caused motor automatisms, and since both sensory and motor automatisms frequently occurred simultaneously, they were attributed to the same cause. "Automatic speech, automatic deeds of extraordinary strength or skill, uncontrolled rage in battle, epilepsy,

<sup>13</sup> James Rowland Angell, *Psychology* (New York, 1904), pp. 66, 395 ff.; William James, *The Varieties of Religious Experience* (New York, 1902), pp. 193, 234; Joseph Jastrow, *The Subconscious* (Boston and New York, 1906).

insanity, even random spasmodic contractions and contentless trances were interpreted as possession by a god or spirit."<sup>14</sup>

Passing to the early history of Israel, we find that precisely these beliefs were held by the Hebrews in early times. The Spirit of God was thought to come upon or take possession of certain individuals and act in the endowment of such charismatic gifts as prophecy (I Sam. 10:6; 19:9, 20, 23, 24), skill in ruling (Gen. 41:38), prowess in war (Judg. 6:34), bodily strength (Judg. 14:6), and skill in interpretation of dreams.<sup>15</sup> The strength of the popular hero and the frenzies and visions of the prophet were alike attributed to the working of the Spirit.

This view of the relation of the Spirit of God to man underwent some change in the period immediately following the exile, but by the first century B.C. the influence of Greek thought upon the Jews had produced Alexandrian Judaism, in which the Spirit of God was used to account for ecstasy as it had been in the earlier and cruder stage of Hebrew thought. Thus the matter stood at the beginning of the New Testament period, and in the primitive Christian community the idea of the charismatic Spirit again came into great prominence. As in the earliest period of Hebrew history the ecstatic visions, frenzies, and utterings of the prophets were considered evidences of the presence of the Spirit, so in the primitive church hallucinations and glossolalia were attributed to the Holy Spirit.<sup>16</sup>

St. Paul, who himself spoke with tongues (I Cor. 14:18), affirms that speaking in tongues is unintelligible and needs interpretation (I Cor. 14:2, 5). The only account which differs from this is Acts 2:1-3, where the author states that those filled with the Spirit spoke other languages. When we take into consideration that this is a unique instance in New Testament history, that the history of religion knows of no such phenomenon, and that St. Paul, who was thoroughly acquainted with the gift of tongues, describes speaking in tongues

<sup>14</sup> George A. Coe, *op. cit.*

<sup>15</sup> Irving F. Wood, *The Spirit of God in Biblical Literature* (New York, 1904), pp. 5 ff., 34.

<sup>16</sup> Otto Pfeleiderer, *Primitive Christianity* (New York, 1906), pp. 13 ff.; Alexander B. Bruce, *St. Paul's Conception of Christianity* (New York, 1894), p. 244; *The Spirit of God in Biblical Literature*, pp. 162 ff.; *Encyclopædia Biblica* (New York, 1903), Vol. IV, article, "Spiritual Gifts," cols. 4761-65.

as unintelligible, we must consider that portion of the narrative unhistorical which makes speaking in tongues a language with which the individual is absolutely unfamiliar.

At this point, a comparison of the extreme psychic phenomena which occur in connection with the present revival, with the experiences of the primitive church is almost inevitable, first because the movement itself challenges comparison by definitely affirming that these phenomena are a reproduction of Pentecostal experiences, and secondly because of the *prima facie* similarity between the two.

We observe in the first place that there is more than a superficial similarity in the methods by which these phenomena have been produced; and when we remember the simple fact of the essential similarity of human minds, we naturally infer that the results will be similar. According to the New Testament account, Pentecost came in the form of an extreme religious experience after ten days of praying and waiting. Compare these antecedents with such expressions as that the revival broke out as a result of "expectation, preparedness, and fellowship in prayer."<sup>17</sup> In Mukti, a general prayer band of five hundred and fifty met twice daily, and in addition to this, thirty young women met every day to pray for the enduement of power, until the blessing came upon them. Moreover, when we are told that Miss Abrams had given some definite teaching on the subject of the baptism of the Holy Spirit, we are not surprised that the experience that followed took the form of that described in the New Testament. These young women in Mukti had in mind precisely that blessing.

In my investigation in Chicago, I made inquiry of several persons who had received this blessing, and I found that they believed themselves possessed, in the ancient sense, by the Holy Spirit. And parallel with this is the belief that disease or any morbid condition of the personality, such as epilepsy, insanity, etc., is caused by possession by an evil spirit. One young man told me that the Holy Spirit came in through his side; a colored man said that the Spirit entered by way of his mouth; and Mr. Sinclair announced, as previously stated, that he received the Spirit through his legs. Now this idea of possession is, as we have seen, the New Testament position, and we are justified in saying that in this regard there is a close agreement between

<sup>17</sup> *Revival in India*, p. 30.

the recent so-called pentecostal blessings and the day of Pentecost itself.

What, however, do we find when we turn to the speaking in tongues? In the revival meetings in Chicago I heard a hundred or more persons speaking in tongues. While it is true that no two spoke exactly alike, yet in all that number I heard no one speak in any of the six languages with which I am acquainted. In its simplest form, it has been a mere babbling or screeching; and where it was more developed, there has been a constant tendency toward a repetition of certain syllables.

Quite in contrast to this, there are reports of a language being actually spoken in this way. In a letter written by Albert Norton from Dhond, Poona District, India, March 21, 1907, the statement is made that he heard a Hindi woman, who was rescued in the famine of 1897, pray in English, "O, the love! the love! the love! the love! O, the love of Jesus! O, my precious Lord! my precious Lord! O, my precious child!"<sup>18</sup> In this prayer there are nine English words. A short time after reading Mr. Norton's letter, I had opportunity to ask a missionary who himself is acquainted with the work at Mukti, whether or not English is taught and used in the schools there. His reply was in the affirmative. An experience of more than six years on the Chinese mission field warrants me in saying that there are many illiterate natives who through contact with foreigners have learned many more than nine English words. Moreover, in the instance of a considerable number of girls and women in the mission schools, there is a decided reluctance to use the English that has actually been acquired. Given the right emotional condition, most of these would be able to utter a prayer in English, richer and better than the one quoted. Whenever there has been an automatic prayer offered in a real language, some acquaintance with that particular language has doubtless preceded it.

Furthermore, the speaking in tongues has been put to a practical test by the tongue-speakers themselves. Missionary S. C. Todd of the Bible Missionary Society, Macao, China, in an article published in the *Baptist Argus* (Louisville, Ky.), January 23, 1908, cites

<sup>18</sup> Albert Norton, "Speaking in Tongues in India," *Intercessory Missionary*, June, 1907 (Fort Wayne, Ind.).

eighteen different instances of men and women gifted with tongues, who had gone to India, China, and Japan during the past few years. These persons expected to speak at once to the people in their own tongues, but all have been sad failures. Mr. Todd writes that he and his wife took two of these deluded persons into their home and thus saved them from slow but actual starvation. Our conclusion then is that this modern speaking in tongues, like that of the primitive church, is unintelligible, and that in this regard, too, there is close agreement.

As for the "tongues of fire" which are reported to have been seen over the heads of Christians in the present revival, and the "rushing of a mighty wind" which has been heard by numbers, it is sufficient to point out that these hallucinations coincide, even as to detail, with the phenomena of the day of Pentecost.

When we sum up our conclusions, we find that, considered from a psychological view-point, the phenomena of the present baptism of the Spirit agree, both as to origin and as to the experiences themselves, with the description given of similar phenomena in the New Testament, and that they are a recrudescence of psychic phenomena of a low stage of culture.